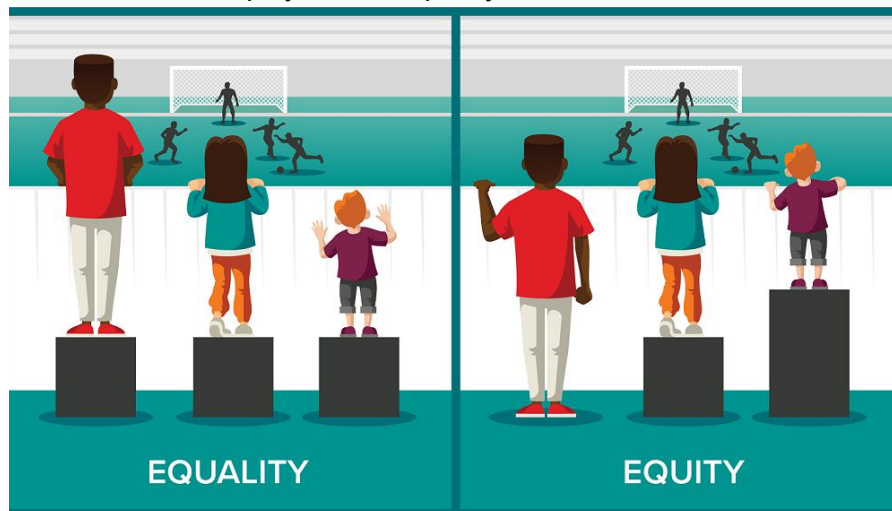


# Equity Manifesto

The concept of equity is not the same as equality. The two are illustrated nicely in the image below. We want equity before equality.



1. The people of India are by no means equal. There is widespread inequality in access to wealth, health, education, jobs and business opportunities, and this varies with geography, religion, gender, class and creed. Some people have more money, some better health, some have more access to jobs than others. This drove us to create the equity manifesto. The goal of this manifesto is to abolish inequity.
2. The various differences between people eventually lead to mutual hatred. There is no point in ignoring them. These differences can coexist, after acknowledgement if and only if equity gives way to inequity. The equity manifesto can address the hate that arises out of differences.
3. The majority of Indian nationals identify themselves as Hindus. Hindus are notably ahead of Muslims on almost all developmental indices. Reservations and incentives are needed to ensure equity for Muslims in terms of education, health, employment and housing, as opposed to non-Muslims. Statistically, the crime rate is higher in Muslims as compared to non-Muslims in India. The incentives shall help here as well. Similar measures are needed for political representation of Muslims.
4. The said differences also apply for gender. One faces significant gaps in economic development as well as political freedom depending on whether one is male, female or of another gender. To bridge these gaps, proportionate reservation/incentives for women (and LGBTQ persons) need to happen.
5. There is a provision for reservation on the basis of caste which involves the categories S.C., S.T. and O.B.C. This gives off the false impression that S.C. is itself a caste, and the vast number of castes that fall within SC are sub-castes of it. The blanket terms like SC or OBC are official references, and they fail to capture the true caste identities like Kurmi, Mahato, Santhal, Lodha, Shobor, Jaath, Patidar and so on. The individual caste

identities need to be acknowledged and addressed by the government through incentives and reservations proportionate with numbers.

6. A vast amount of inequality exists within the nation-state framework, sovereign countries and individual states/territories. However, there is a perception of equality between the segregated units, which is manifested through the notions of a national border, aggregate bodies like the United Nations and even federalism (within a nation). The concept of developmental equity must be applied to these units too, taking precedence over nationalism or patriotism.
7. Language plays a key role in education and communication. Steps must be taken to remove inequity that exists on the basis of spoken language, since it can lead to discrimination.
8. The government and various organizations undertake beneficial community activities (like environmental preservation, organic farming, planting trees, relief work). Equitable participation in these activities needs to be ensured in terms of caste, gender, class, religion and language. The fruits of these efforts must also be distributed on the basis of equity.
9. The stark inequality of wealth distribution is a burning issue in India, and possibly throughout the globe. Economists have attributed the continued rise of this disparity to the capitalist framework. The ideals of equity can address this problem. Wealth needs to be directly collected from the rich and distributed to the poor. This redistribution needs to continue as long as the inequality remains.
10. The difference between the maximum and minimum salary offered within an organization/sector is disparately high, and this calls for equity. While one's salary is bound to vary with skill and experience, the maximum salary should never be more than 3-4 times the minimum salary.
11. The developmental indices mentioned in this manifesto consist of education, health, jobs, businesses, wealth, purchasing capacity, political voice, access to communication, living conditions, spare time and ability to travel, among other things.
12. This manifesto is a non-permanent initiative. It is not a specific program of an organization. It can be seen to play the role of table salt in a kitchen recipe. It is capable of transforming the various initiatives happening all around us, but in doing so, it must give up its own crystallized form. This manifesto cannot have a concrete implementation of its own, and it shall remain open to periodic additions, alterations and reinterpretation. As of now, this manifesto exists on a facebook page. The people interested in it can meet once every month to discuss the various viewpoints, facts and studies on the topics relevant to the manifesto. This is the extent of its organization.